Sinneleſſe Sorrow

FOR

The Dead.

A COMFORTABLE *SERMON:*

Preached at the Funerall of Mr.

IOHN MOYLE, of Buck-well,

in the Countie of Kent *Eſquire*,

the ſixt of *Ianuarie*,

1614.

By THOMAS IACKSON, Batchelor in Diuinitie, and Preacher of Gods word, at Wye in Kent.

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1614.

To the Right VVorſhipfull, Sr Dvdly Diggs, Knight.

THrice worthie Sir; if *Demoſthenes* his Oration, loſt it grace though pronounced by *Æſchines*; then much more doth reading abate the power of ſpeaking [a]: yet importunitie of liuing friends, and dutie to the dead; haue forced me to lay aſide the ſpeech and geſtures of a liuing man; that ſo, (as farre as in me lieth) I might by dead letters, both preſerue him in liuing name, whom cruell death hath vntimely layed in duſt; and alſo publiſh to the world my loue, and loſſe. Yet what a detraction is this from the dead? that his waightie vertues, and boundleſſe perfections, whilſt hee liued: ſhould (now that hee is dead) be ranged within the narrow compaſſe of a few lines; and ſo eaſily turned ouer with a few fingers [b]?

I am bold to commend this my poore ſeruice to your Worſhips protection, as aſſured of your ſincere loue and affection to him, whoſe memoriall it ſtill reuiueth: as alſo, for thoſe rare good gifts of God and nature, wherewith your perſon is beautified, iuſtly procuring preſent admiration, and future expectation. And laſtly, as a token of an obſeruant and thankfull heart,

[a] *Habet neſcio quid latentis* ἐνεργείας *vnia vox, & in aures diſcipuli de authoris ore tranſfuſa fortius ſonat.* Hier. Paulin.

[b] *En, ſum quod digitis quinq; leuatur omnes.* Cornel. *apud propert. lib. 4. Eleg.* 12.

for so many very honourable and immerited fauours, and incouragements in my Ministrie: goe on in your holy zeale to God, Noble carriage, and vndaunted resolution, in actions of best and greatest consequence: prosper in that Honourablest action vndertaken in the Christian world (for these many yeeres) the plantation of the Church of God, in *Virginea*, and that graciously prouided nurcerie thereof, the *Barmudas*, (*the supposed habitation of Diuells and Hogs, into which they once entered.*) The best things are hardest, and meete with greatest crosses; but all good men, with Countenance, Person, Purse, or Prayers, and best wishes, doe further it. *Balak* & *Balaam* shall not hinder it; and (when all mens hearts & affections shall be rectified) God will blesse that small companie, *to become an Hoast of God.* And whosoeuer shall aduenture life or liuing in so honourable a seruice to God & his Countrie, God will honor, ennobie, and eternize their names, that they may be had *in euerlasting remembrance.* Accept this *Modicum* of my loue, and small testimonie of great desires; so shall you adde to my score, till Vse farre passe the Principall: then pardon all, I can pay none, only I will pray for you and yours, and euer rest

Matth. 8.

1 Chro. 12 22.

Pro. 10.7. Psal. 112.6.

"*Exonerando me magis onero.* Bern.

Your Worships in all humble dutie and seruice,

THOMAS IACKSON.

THE TESTIMONIE, Giuen to M. *John Moyle*, at his Funerall, *Ianuarie* 6. 1614.

Whosoeuer, neuer erring mortalls (with whom, nothing is past or future) could safely praise the liuing; as Iohn the Baptist[a], the Centurion,[b] and others[c]: *yet is it freest from blame or errour for vs (who are but of yesterday, and know not what shall be to morrow,) to praise the dead; the periode and complement of whose dayes, wee haue seene expired, and the arrow as well discharged as drawne: when* neither the praiser, can be moued with flattery, nor the praised, with vaine-glory[d]; *being perpetually seperate, from*

[a] Matth. 11. 11.
[b] Matth. 8. 10.
[c] Iohn 1. 47.

[d] *Quando, nec laudantem mouet adulatio; nec laudatum tentat elatio.* August.

ſight, hearing, and report: praiſe the Marriner when he arriueth; the Souldier when he triumpheth: and Man when hee is dead [c]. Whom, generally to fauour, (if for no other cauſe, yet for that they haue led the way vnto vs, [f] and obtained prioritie in eternitie;) is the rule of Nature [g]. But to entombe them with ampleſt praiſes, whoſe liues haue beene vertuous and honourable; and to ſet vp the lampe of vertue, that it may ſhine in the houſe of God, when Death hath put out the light of life; is the rule of Religion; and warranted both by beſt Examples in holy Scripture, (thus did Dauid commend Abner, [h] and Ionathan: [i] Eliſhah, Eliah [k]: and the Apoſtle, thoſe worthie Saints, whom the world was vnworthie of [l]:) and by the practiſe of the Church in all ages.

How am I bound then, by a three-fold dutie, viz. 1. to God, 2. to him; 3. to you, to ſpeake ſomewhat of the ſanctified life, and bleſſed death of this Religious Gentleman, now to be enterred? To God for all his gifts we owe thankfulneſſe: [m] and what greater thankefulneſſe, then to be telling of his goodneſſe to vs or others? ſo that in ſpeaking of Gods gifts vnto him, wee doe in our ſoules bleſſe God for him [n].

Secondly, as it ought to be the greateſt care of the liuing to doe well; ſo is it the dutie of the ſurviuing to ſpeake well, that (ſo farre as

[c] Dicig; beatus, ante obitum nemo.

[f] Tantum quia præceſſerunt. Calcanda ſemel via lethi, &c. Hor. 1. Carm. 28

[g] Λεγοὶ δ' ἂν ἀνδρὶ πάντες εὖ κλεεῖν. Ζῶντι φθονῆσαι, κατθανόντα δ' ἀνέσαι.

[h] 2 Sam. 3. 34.

[i] 2 Sam. 1. vlt.

[k] 2 Kings 2. 12.

[l] Heb. 11. 38.

[m] Pſal. 116. 16

[n] Gratias agimus, quod talem habuimus. Hier.

as lieth in vs) the dead, may pertake in the bleſſing promiſed, the righteous ſhall be had in euerlaſting remembrance [o]; *for which purpoſe, our bleſſed Sauiour ſaid*, Whereſoeuer the Goſpell ſhould be preached, throughout all the world, the good worke of the woman, beſtowing the boxe of coſtly oyntment vpon his head, ſhould be ſpoken of, for a memoriall of her [p]. *Yea, I wiſh that my tongue were as the Pen of a readie Scribe to endite his vertues* [q], *that both he might pertake in that bleſſing which* Alexander *pronounced at the toombe of* Achilles; Happie Achilles, that being dead, haſt ſuch a Trumpeter of thy praiſe, as Homer was [r]: *and I, in that bleſſing, which* Naomi *pronounced of* Boaz, bleſſed be hee of the Lord, for he ceaſeth not to doe good, to the liuing, and to the dead [s].

Thirdly to you, that ye may know what to imitate, which is the maine vſe of the Commemoration of the vertuous liues of the godly; that they may be patternes to them that liue, their very toombes, in their kinde, ſpeaking as Abels *blood*, [t] Walke, as ye haue had vs for Examples.

A Gentleman worſhipfully borne; and accordingly he liued, and well added, to the worth, and wealth, of his houſe and family. Matched, to a vertuous Gentlewoman, a

[o] Pro 10 7. Pſal. 112. 6.

[p] Matth. 26. 13.

[q] Pſal. 45. 1.

[r] *O te felicem, cui mortuo talis Praco, &c.*

[s] Ruth 2. 20.

[t] Gen. 4. 10.

right branch of a worſhipfull, religious, and fruitfull tree [v]; *Graund-child of a moſt godly Matrone, who (yet liuing) hath ſeene of her children, and childrens children, to the number of two hundred and threeſcore at leaſt, which doe yeerely encreaſe, with the encreaſings of God. A* Mary *by name* [x], *a* Mary *by choyſe, and a* Mary *by condition, for the Lord hath dealt very bitterly with her* [y]. *By whom hee hath had, an houſhold* like a flocke of ſheepe [z]; *his Table beſet with many ſweet children, like* Oliue branches round about [a].

Of whom I may truly ſay, (after theſe twenty yeeres inward familiarity with him;) ſo ſweet and peaceable a natured man [b], *ſo ſound and zealous a* Chriſtian; *ſo ſure and faithfull a* friend, *amongſt many thouſands, is not to be found. A diligent frequenter of the publicke Exerciſes of Religion, a carefull worſhipper of God, and ſanctifier of his Sabaoths; it was but one ſeauenth night before he died, when ſaying with vs in Gods worſhip, hee did beare his part in the Pſalme* [c], *which we ſang, with an extraordinarie courage and grace, as if with the Swanne hee would end his dayes with a Song* [d], *which miniſtred no ſmall comfort to mee (and others that noted it) that for one whole yeere and an halfe, hauing beene viſited in himſelfe and his family, with ſuch exceeding ſickneſſe, yet he*

[a] The daughter of M. *Robert Hommywood* Eſquire, ſometime of Chayngé in Kent: now of Marſhall in Eſſex.

[x] *Mary Hommywood.*

[y] Ruth. 1 20.

The text of her Funerall, being the 2. day after his wife's Funerall, 1614.

[z] Pſal. 107 41.

[a] Pſal 128 3.

[b] Pſal. 37 37. Mat. 5. 9. Rom. 12. 18. Heb. 12. 14. Iam. 3. 17. 18.

[c] Act. 16. 25. 1 Cor. 14. 15.

[d] Sic ubi fata vocant, vbi abſit inuidia mortis; Maiorumque gregem, linquunt alba ſenectus.

he could so sweetly comfort himselfe in God: whereunto wee may adde his daily exercises of reading and prayer with his family. And as was his profession, so was his practise, though hee liued not without sinne, yet without reproofe g, hee kept himselfe vnspotted of the world h: a Father, more like then a friend to the poore; a setled good house-keeper, and euer open-handed in any good cause, as free in Charitie, as euer in Dutie: humble in prosperitie, patient in aduersitie; sober in his health, comfortable in his sickenesse, and most blessed in his death; though but a young man for yeeres, yet long hath he wayted for his change, and daily exercised himselfe in the meditation of mortalitie; hauing his Testament alwayes readie, and, as occasion serued, renewed; so that though sickenesse came sodainly, he was prepared, his house set in order, and himselfe free to prepare for God, to whom with much peace and meekenesse, hee resigned his spirit. And as hee liued with much loue, so is he dead with as great lamentation; the Church of God, the Commonwealth, the Parish, his family, and specially the poore, sustayning great losse; but what doe I speake of losse, seeing his gaine doth counteruaile the same an hundred fold? wee haue lost but a man, he hath found God; we haue lost a friend, he hath found his Sauiour; wee haue lost his Neighbourhood, hee hath found

g Luke 1. 6. *Sine querela, non sine peccato.* August.
h Iam. 1. vlt.

found the fellowſhip of innumerable Angels and Saints: we haue loſt the help of his prayers and purſe, Counſell and countenance; but hee hath found the bleſſedneſſe of heauen, which all Gods people loue and long for, in the fruition whereof wee leaue him for euer and euer. Amen.

And to ſpeake a word or twaine of this his good Seruant*, who in Ruths reſolution, hath liued, is dead, and ſhall be buried with his Maſter [k]. A man in his place worthie of great commendation, and a rare patterne for men of his ranke to looke vpon; an honeſt, harmeleſſe, carefull, willing, diligent and faithfull ſeruant: I cannot but note vnto you, the good prouidence of God, that no ſeruice performed by any other, being comparably acceptable to his good Maſter, in his ſickneſſe and weakeneſſe; God was pleaſed euen extraordinarily to raiſe him from the gate of death, to attend his Maſter. To the cloſing of his eyes, which ſeruice ended, that he ſhould haue a relapſe, and in two dayes alſo end his life. I may ſay of them both, as Dauid did of Saul and Ionathan, they were louely and pleaſant in their liues, and in their death they were not diuided [l]; onely this difference, he that in lifetime often rode before, is now carried after: but now no more as Maſter and man, for in this path there is no difference [m]; in Golgotha no difference, betwixt

*Iohn Cooke.

[k] Ruth. 1. 16.

[l] 2 Sam. 1. 23.

[m] Hac, ſar di-uitibus, pauper egenus erit. Maximinianus.

betwixt that skull which wore the Crowne, and that which bore the Tankard: all fellow-heires of the same inheritance; but one kingdome, yet all raigne; though degrees of glory, yet all haue more then enough, none enuie them that haue more, none disdaine them that haue lesse. In which blessed fellowship, wee leaue them for euer. Now let vs come to the Text.

[*And Iesus wept* *.]

John 11.35.
* Ἐδάκρυσεν Ἰησοῦς.

FOr three principall respects, haue I chosen this Text, before others, with Gods assistance, and your wonted Christian patience, at this time to speake of. *First*, because vnto profitable hearing, the remembrance of the Text is specially required; the remembrance whereof, doth necessarily draw on the remembrance of such things, as naturally arising, haue thence beene deliuered. Now I dare entrust the weakest memorie of all, in this congregation, with this Text, being so short, yea *the shortest verse in all the Bible*; so that here needeth no adding *of line to line, or precept to precept* °; one bare reading will cause so sufficient an impression in the memorie, that I hope if many yeeres hence any

1.

° Esay.28.11.

any one ſhould be demanded, what was our Text this day, he or ſhe will readily anſwere. [*Ieſus wept.*]

2. Secondly, as it is ſhort, ſo it is *fit*; mourning in feaſting, and mirth in faſting agree not; it is fit that Occaſion and Matter, Theame and Time, ſhould accord; as Chriſt at *Iacobs* Well [p] did ſpeake of the heauenly water; and from feeding the body with loaues and fiſhes, treated of the heauenly Manna & bread of life [q]. Now, if houſes of ſickneſſe, be *houſes of mourning* [r]; times of dying, *times of mourning* [s]; and places of burying, *places of weeping* [t], how fit is it for me to entreate of mourning and weeping, ſeeing we come from an houſe of great and long continued *ſickneſſe*? Our friend *Lazarus* is *dead*, and we are come to the place of *buriall*. [*Ieſus wept.*]

[p] Ioh. 4. 13.
[q] Ioh. 6. 26.
[r] Eccleſ. 7. 4.
[s] Eccleſ. 12. 5.
[t] Gen. 50. 10.

Thirdly, as it is ſhort and fit, ſo it containeth very *profitable matter*, for if it be the greateſt perfection of a Chriſtian, to gouerne his affections and paſſions aright; and the beſt haue been foyled, and bewrayed their weakeneſſe herein; either weeping or reioycing; on ſuch *occaſions*, or in ſuch *manner*, or to ſuch *ends*, as they ſhould not; how profitable will it be, to direct this great mourning, to a true meane? which I cannot

cannot possibly better doe, then by proposing *the sinlesse Sorrow* of our Blessed Saviour, vpon a like occasion, *Lazarus* is dead, and *Iesus wept*. Wouldest thou then, not sinne in weeping, looke vpon Christ, who wept and sinned not: yet if any in passion breake their bounds, let the words of my Text procure a charitable excuse: for euen [*Iesus wept.*] When Christ was borne, there was much singing and mirth, olde father *Simeon*, he *sung* [x]; *Zacharie*, he *sung* [w]; *Marie*, shee *sung* [y]; and the Babe in *Elizabeths* wombe, did spring for ioy [z]; yea, the Angels of heauen *sung* [a]: but Christ his ministrie, and specially his death were mournfull times, and of much *weeping*, some in *passion*; others in *compassion*. Christ he *wept* [b]; and the Disciples they *wept* [c]; the daughters of Ierusalem they *wept* [d]; yea the Sunne put on Sackcloth and that *wept* [e]; the Temple rent it vayle, and that *wept* [f]; yea the cry of the Creatures was heard so farre, that the Heathen Philosopher said, either the *God of nature did suffer, or the world would be dissolued* [g]: but I am to speak onely of Iesus his sorrow; [*Iesus wept.*]

Christ, and *Lazarus*, *Mary* and *Martha*; two men, and two women; two sisters, and a brother; three sinners, and their

x Luk. 2.28.
w Luk. 1.68.
y Luk. 1.46.
z Luk. 1.41.
a Luk. 2.13.

b Heb. 5.7.
c Mat. 26.
d Luk. 23.27.
e Luk. 23.45.
f Luk. 23.45.

g *Aut Deus naturæ patitur, aut roundi machina dissoluitur.*

their Sauiour: theſe that had ſo long loued,& liued together; and many a time and often feaſted & godlily reioyced together, haue now their mirth turned into mourning; and ſinging into ſighing. *Lazarus* is dead, and Chriſt is abſent, his ſiſters *weepe*; the Iewes come to comfort them, and they *weepe*; when they vnderſtand that Ieſus is comming, *Martha* ſhe runneth to meete him, & ſaluteth him with words of bitter complaint, *Lord, if thou hadſt beene heere, my brother had not beene dead*: No ſooner had hee with words of conſolation, ſhut the ſluces and flood-gates of her teares, but *Mary* ſhee commeth and breaketh out into the ſame words of dolefull complaint, *Lord, if thou hadſt beene here, my brother had not beene dead*: the Iewes, they *weepe*, and Chriſt he *wept*; the ſluces are broken vp againe, as if all ſhould be drowned with a *deluge of teares*: or at leaſt here were another *Hadra-drimmon* for *Lazarus*, as was for *Ioſiah*. Wee ſee then, though wee be neuer ſo neere or deere vnto Chriſt, yet we may not looke to be exempt from mournfull occaſions: nay, *Iudgement beginneth at Gods owne houſe*[i]; it is enough that Chriſt *weepeth with vs*, who in the end ſhall *wipe all teares from our eyes*[k]; whereas the wicked

Zach. 12. 11.

[i] 1 Pet. 4. 17.

[k] Reu. 7. 17.

ked being forſaken of God, ſhall *weepe and gnaſh their teeth for euer* [l].

[l] Matth. 22.13.

In theſe three Verſes, *verſ.* the 34. 35. and 36. we haue foure ſpeakers; Chriſt asketh a queſtion, (*Where haue yee laid him?*) *Mary* and *Martha* giue anſwere, as with one mouth, (*Lord, come and ſee.*) The Euangeliſt reporteth his paſſion, [*Ieſus wept,*] and the Iewes paſſe their cenſure thereon, (*loe how he loued him!*)

Diuiſion.

[*Ieſus wept.*] As the Souldiers that marched after *Ioab*, ſtood ſtill and wondred at that they ſaw, ſo may wee well ſtand ſtill and wonder at that we heare. What? Doth the ſonne of God, who was from all eternitie with his Father, as his delight, *continually reioycing before him* [m]; he that was *annoynted with the oyle of gladneſſe aboue his fellowes* [n]; hee, who when he went to his paſſion, would not ſuffer the *daughters of Ieruſalem to weepe for him* [o]; he that was ſent, by his Miniſterie, *to comfort them that mourned in Zyon, and to giue them oyle of ioy for mourning* [p]; hee that in the end, *ſhall wipe away all teares from the eyes of his children* [q]; doth hee weepe? yes indeede, and fit that now he ſhould ſo doe, that being θεάνθρωπος, and his workes, theandricall, diuinely humane [r]; in this great miracle of the raiſing of *Lazarus*, both this Diuinitie, and

[m] Pro. 8 30.

[n] Pſal. 45.7.

[o] Lu. 23.28.

[p] Eſay. 61.3.

[q] Eſay. 25.8.

[r] *Doct. Field.* Of the Church, *lib.* 5. *cap.* 13. *pag.* 38.

and humanitie, by infallible demonſtrations, might be ſeene [s]: he commanded *Lazarus*, being foure dayes dead, to come forth; *this was the voyce of diuine Maieſtie*; but he wept for *Lazarus*, and *this was a paſſion of true humanitie* [t]: that ſo, if diuine Maieſtie feare vs, humane infirmitie may encourage vs: if humane infirmitie doe offend vs; diuine Maieſtie may comfort vs: and wee both loue and reuerence our bleſſed *Emmanuell* [v], *God with vs*. The like we may obſerue in other his miracles: as man, he *ſpat on the ground*; as God, with clay, hee made *him that was borne blinde to ſee* [x]: as man, hee fell *on ſleepe in the ſhip*; as God, *he rebuked the winde and ſeas, and they obeyed him* [y]: but firſt Manhood, and then Godhead; firſt weakeneſſe, and then power; firſt Humilitie, and then Maieſtie doe appeare; he firſt ſpitteth, and then annointeth, firſt ſleepeth, and then rebuketh; firſt weepeth, and commandeth.

[s] *Commodè, futuro miraculo præmiſſæ ſunt lachrymæ, vt infirmitas carnis, diuinæ virtuti coniungeretur.* Mald.

[t] *Propriæ ſunt hominis lachrymæ; vitæ verò, veræ vitæ eſt.* Greg. Nyſ.

[v] Eſay 7.14.

[x] Iohn 9.6.

[y] Matth. 8.25.

[*Ieſus wept.*]

Amongſt all the bleſſings which God gaue vnto man by Creation; there were principally two which were as the perfection of his happineſſe, *viz.* Ioy and Life; or a *ioyfull life* [z]. The one *ad eſſe*, the other *ad bene eſſe*; without life no ioy, for it is an affection of the liuing; and without

[z] Three-fold ſtate of man, *cap. 7. ſect. 1. pag. 339.*

without ioy, no life, but a neuer-dying death. But man by ſinne pulling vp the floo-gate, hath let in a Sea of miſerie, and ſpecially thoſe two maine euils, *viz.* Sorrow and death: or, a *ſorrowing death.* The childe is borne with teares, and many times dyeth before it be borne to liue. But as the Garment breedeth the Moath which eateth it; and the Tree the Worme that conſumeth it [x]: ſo, Sinne bred Sorrow and Death, and Sorrow and Death deſtroy Sinne. To her that in godly ſorrow waſhed Chriſts feete with teares, was pronounced, *Thy ſinnes are forgiuen thee* [y]; and hee that is *dead, is freed from ſinne* [z]. It was ſaid to *Adam, Sinne and dye* [a]: but to all his Children in Chriſt, *Dye, and ceaſe to ſinne.* Chriſt came to *take away ſinne* [b], and that hee might vtterly deſtroy it: firſt, hee *weepeth*; and then, hee *dyeth*, and pronounceth, *It is finiſhed.* God reconciled, Heauen opened, Sinne aboliſhed, and Death for euer deſtroyed.

It is written of *Heraclitus*, a Philoſopher of Epheſus, that hee continually *wept*, but *Democritus* of Athens, continually *laughed*, at the fading ioyes and follies of their times [c]. Our bleſſed Sauiour, the Prince of all diuine Philoſophers, is ſaid to haue often *wept*, but we reade not in all his Story, that hee once

[x] *Vt Tinea ex ligno nata ipſum conſumit* Lact. de ira Dei. cap. 13.

[y] Luke 7.48.

[z] Rom 6.7.

[a] Gen. 2.17.

[b] Iohn 1.29.

[c] Sen lib. de tranquil. vitæ. Lact. lib. 3. cap. 2.

laughed [d]. And truely no maruell, for if the Wiſe-man haue giuen his iudgement aright, *I haue ſaid of laughter it is madde* [e]: and the ſage Ethnicke, *Laughter is an argument of great leuitie* [f]: and another makes it the *badge of a foole* [g]: if by conference of Scriptures with Experience, wee ſhall ſeldome or neuer reade or obſerue, that any *laugh*, but it is eyther *in folly*, or *at folly*: if the Prouerbe hence grew, to call that which is fooliſh *ridiculous* [h]: if a man cannot endure to be *laughed at*, and the Scriptures haue branded it for a kinde of *cruell perſecution* [i]: if the Scriptures ſo often commaund *weeping, but neuer laughing*: if laſtly, to *laughter* be threatned a woe, and to *weeping* be promiſed a reward [k]; how ſhould hee *laugh* that is *Wiſedome it ſelfe* [l], and in whom, *the treaſures of Wiſedome and Knowledge are hid* [m]? By whoſe example wee are taught, in this world (which (as *Dauid* calleth it) is a *vale of teares* [n]) to looke for no ſound or enduring ioy, but continuall occaſions of ſorrow and mourning.

Wee doe ſpecially reade, that our Sauiour did thrice weepe. *Firſt*, when he came to *ſee Ieruſalem*, and fore-ſaw the miſery thereof, hee wept, and ſaid, *O Ieruſalem, if thou hadſt knowne, at the leaſt,*

in

[d] *Obſeruandum autem, quod fleuiſſe quidem legitur aliquoties, nunquam autem riſiſſe*, Ferus in locum.

[e] Eccleſ. 2. 2.

[f] *Riſus leuitatis argumentum.* Sebaſt. in 3. plat. de rep.

[g] Γελᾶ ὁ μώρος. *Ridet fatuus.*

[h] *Di boni, quem ridiculoſum habemus Conſulem!* Cato Vticenſ. ex Plut.

[i] Gen. 21. 9. Gal. 4. 29.

[k] Luk. 6. 21. 25

[l] Prou. 8. 12.

[m] Col. 2. 3.

[n] Pſal. 84. 6. in Mettre.

in this thy day, thoſe things which belong to thy peace, but now are they hid from thine eyes o*!* *Secondly*, now when *Lazarus* was dead, as my Text ſaith, [*Ieſus wept.*] *Thirdly*, when he prayed, for the Apoſtle ſaith, *Hee put vp his Prayers and Supplications, with ſtrong crying and teares* p. Whoſe example teacheth vs when to weepe, *viz.*

o Luke 19. 42.

p Heb. 5. 7. Doct.

Firſt, when eyther with our eyes wee ſee, or with our mindes fore-ſee, the miſerie, ruine, or deſolation, of any Kingdome, Country, Citie, Towne, or Familie; and ſpecially, of ſuch Places and Perſons, where, and by whom the great Name of GOD is called vpon, we ought to take it to heart, and, in token of inward griefe, to breake out into teares is no *effeminateneſſe* (as the Ethnicke hath cenſured it q,) but an argument of a *milde and melting heart* r, and warranted by beſt Examples. Thus did *Ieremy* lament the deſolation of Ieruſalem, *Oh that mine head were full of water, and mine eyes a fountaine of teares, that I might weepe day and night for the ſlaine of the Daughters of my people* s*!*

q *Nihil viro turpius muliebri fletu.* Natta de immortal. animæ. lib. 1.

r 2. Chron. 34. 27.

s Ier. 9. 1.

Secondly, for the deaths of our friends, and ſpecially, if they were righteous ones, by whoſe death the church of God hath ſuſtained loſſe: wherof more anone.

Thirdly, in our prayers: *the Prayer of a righteous man auayleth much if it be feruent*[t]. What greater feruencie then that which is teſtified by vnfaigned teares? *Teares* (as an auncient Father ſaith,) *are the blood of the ſoule, and wine of Angels*[v], which flowing from the Wine-preſſe of an oppreſſed and bruized ſpirit, are more *forcible with God then all the Eloquence and Rethoricke in the world*[x]. *Annah*, when ſhee prayed, wept ſore, and God gaue her a Sonne[y]. And when God ſent a Meſſage to *King Ezekiah*, by the hands of the *Prophet Eſay*, that hee ſhould *ſet his houſe in an order, for hee ſhould dye, and ſhould not liue, hee turned his face to the wall, and preſently diſpatched Embaſſadours to Heauen* (euen his teares[z]) *to pray for life*: which no ſooner appeared, but were graciouſly heard, the Lord ſent him word, that hee *had ſeene his teares, and would adde to his dayes, fifteene yeeres*[a]. *Dauid* ſaith, *God hath heard the voyce of my weeping*[b]. The obſeruation of which phraſe, made a *Learned man*[c] demaund this queſtion; What, haue teares tongues, trow we? and anſwereth, that the cloud-cleauing Thunder of the Almightie, doth not make ſo roaring a noyſe in the eares of man, as our teares doe in the eares of the God of mercy[d]. And truely no

[t] Iames 5.16.

[v] *Lachryma pœnitentium, ſunt vinum Angelorum.* Bern. ſup. Cantic.

[x] Δάκρυα, πάσης ῥήτορείας ἰσχυρότερα. Cypr.

[y] 1 Sam. 1. 10.

[z] *Mittit legatos, lachrymas* Cyp. lib. 2. epiſt. 7.

[a] Eſay. 38. 5.

[b] Pſal. 6. 8.

[c] D. *Plaiſ.* Serm. at Spittle *Meane in mourning*. pag. 19.

[d] *Oratio Deum lenit; ſed lachryma cogit.* Ier. in Eſaiam.

no maruell, for euen with man, *whose mercies are cruell*, the Poet said true, *that sometimes teares are waighty words*[e].

There were principally three things, which concurred to make Christ weep, and so much to increase his sorrow, that if he had beene but *meere man*, as he was *true man*[f], hee had doubtlesse beene foyled of his passion, as many holy men of God haue beene: *viz.* 1. the death of *Lazarus*; 2. the sorrow of his Sisters. 3. the miserie of the Iewes. Some say that Christ wept not for *Lazarus* at all; for he knew that hee would by and by raise him againe[g], as he told his Disciples before, *Lazarus is dead, and I am glad for your sakes, that I was not there, that yee may beleeue*[*]. 2. *Others* hold that he wept for *Lazarus*, not because hee was dead, but that for the glory of God, hee was to raise him againe; and so bring him, *from rest and happinesse, to Labour and misery*[h]. And indeed, whereas there are but three places of residence for Gods Elect: 1. the Wombe: 2. the Earth: 3. Heauen. The second doth not so farre exceede the first, in libertie and comfort; as the third exceedeth the second, in all true happinesse; as then, it were a miserable thing (if it could possibly be put in execution) for a man to leaue the comfort of this life,

[e] *Interdum lachrymæ pondera vocis habent.* Ouid. de Pont. lib. 3. Eleg. 1.

[f] *Si merus homo, vt verus homo.*

[g] *Quomodo fleret eum, quem continuò suscitare vellet.* Theod. Herac.

[*] Iohn 11. 15.

[h] *A loco requietis, ad locum laboris & miseriæ.* Ifid. in Græc. Cat.

life, and be impriſoned in his mothers wombe; ſo, a thouſand times more miſerable were it for a ſoule to leaue the vnconceiueable ioyes of heauen, and to be impriſoned in the loathſome dungeon of the body againe: and therefore little did the Rich-man know what hee begged, when hee would haue had *Lazarus* to haue left *Abrahams boſome, and to haue gone to his Fathers houſe* [i]. But I hold it more probable, that as the godly weepe for the death of others, abſolutely conſidering it; whereas Circumſtances conſidered they ſhould rather reioyce, as Chriſt ſaid to his Diſciples, being full of ſorrow to heare of his death, *If yee loued mee yee would rather reioyce, becauſe I goe to the Father.* So, Chriſt, *abſolutely*, and without circumſtances conſidering his death [k], (*wept for him*) which thing both the Context, and the conſtruction thereof doe proue [l].

And this Circumſtance teacheth vs, that it is lawfull to take to heart, and euen to ſorrow and weepe for the death of deare friends, and godly perſons; ſo did the Iſraelites bewayle the death of that *good Patriarke Iacob* [m]. And afterwards for thirtie daies together did they weepe for that *ſingular Prophet Moſes* [n]; and all Iudah and Ieruſalem ſo lamented

[i] Luke 16. 27.

[k] *Mortem amici & ſibi chari, abſolutè conſiderauit, & lachrymatus eſt.* Toll. in locum. annot. 10. col. 944.

[l] *Iudæi in hac re non peſſimi auctores.* Mald. Doct.

[m] Gen. 50. 11.

[n] Deut. *vul.* 8.

ted the death of *their zealous King Iosiah*[o]: that euer after it became a Prouerbe, *The mourning of Hada-drimmon in the valley of Megiddo*[p]: great lamentation was made for the death of *Steuen*[q]: and when *Paul* toide the Christians they should see his face no more, *they fell on his necke and wept sore*[r].

Which *Examples of the best*, doe condemne both (as an extreame on the one side) that Stoicall ἀπαθείαν, with all the degrees of it, as *first*, not to be *moued with their death*: which thing God long since reproued by his Prophet, *The righteous perish, and mercifull men are taken away, and no man considereth it in heart*[s], but more, all *shameleſſe reioycing* at the fall of good men, as those that *sent gifts one to another, when the holy witneſſes of Christ were slaine*[t]. *Secondly*, and also that faithleſſe δυσπάθειαν, and exceſſiue mourning, as an extreame on the other side: and directeth all Christians to the true εὐπάθειαν[v], mourning for the dead, *but not as the Heathen which haue no hope*[x].

A second concurring occaſion, was the *sorrow of Mary and Martha*, whom hee so dearely loued: so saith the Text, when Ieſus saw *Mary* weepe, and the Iewes also weepe that came with her,

o 2 Chron. 35.

p Zach. 12.11.

q Acts 8.2.

r Acts 20. 37.

1 Vſe.

s Esay 57. 1.

t Rev. 11. 10.

2 Vſe.

v Aret prob. loc. 155. de luctu pro defunctis. pag. 495.

x 1 Thes. 4. 13.

he groaned in the ſpirit) : and truly, Nature hath ſo prouided, that *teares beget teares*; and the ſight of thoſe that weepe in paſſion, prouoketh others to weepe in compaſſion [z].

And this Circumſtance teacheth vs, the practiſe of that Chriſtian vertue, which the Apoſtle preſcribeth, *viz. Be ye of like affection one to another : reioyce with them that reioyce, and weepe with them that* [a] *weepe* Is there that *Simpathie* and fellow-feeling in the members of the naturall body, that if *one member be honoured, all the reſt reioyce with it : if it be hurt all doe ſuffer with it*; that if the elbow receiue a rappe euen the fingers ends will tingle? and is there not much more ſuch fellow-feeling in the miſticall members of Chriſt? aſſuredly, ſuch as are either ſenſeleſſe of the miſeries and afflictions of Gods people, as thoſe that the Prophet complayned of, *Did drinke their wine in Bowles, and annoint themſelues with the beſt ointments, but were not ſory for the afflictions of Ioſeph* : [b] and as it is noted of *Ahathcroſh* and *Haman*, *They ſit drinking, when the Citie of Suſhan was in great perplexity* : [c] or that (more wickedly) *reioyce therein*, as the children of Edom, who in the day of Ieruſalem, cryed, *Downe with it, Downe with it, euen to the ground*; [d] doe fearefully ſhew

[y] Iohn 11. 33 *Propter lachrymas* Mariæ Amb. *lib* 2 *de pœnit cap* 7. Chriſ *Hom.* 26 [z] *Natura ita comparatum eſt, vt ex conſpectu plorantium, incitemur ad eorandum* Vlald.

[a] Rom. 12. 10.

[b] Amos 6. 6.

[c] Heſt. 3 vlt.

[d] Pſal. 137. 7.

ſhew themſelues to be rotten and dead members, and are neere to a heauy iudgment: As God threatned *Aſſur the rod of his wrath; I will viſit the fruit of the proud heart of the King of Aſſur, and his glorious & proud lookes.* [e] For as God is a God of mercie, and neuer *but with griefe correcteth his Children,* [f] ſo cannot hee endure that any ſhould adde affliction to affliction, by inſulting ouer his Children, being vnder his rodde, but rather condole and compaſſionate them, as Chriſt did here; *Mary* and *Martha* wept, the Iewes wept, and when Chriſt ſaw it (*hee wept.*)

e Eſay 10.12.

f Eſay 1.4.5.

Thirdly, Chriſt fore-ſaw the *miſerie of the Iewes,* [g] that they would be ſo farre from beleeuing this Miracle, and glorifying God, that (as hereby more hardned) they would ſeeke to *kill him & Lazarus,* [h] and therefore as at another time, *hee mourned for the hardneſſe of their hearts,* [i] ſo now hee weepeth for it. (*Ieſus wept.*) And this Circumſtance teacheth vs to take to heart, and to mourne for the ſinnes of others, as *Dauid,* whoſe eyes yeelded *riuers of water when hee ſaw men tranſgreſſe the Commaundements of God.* [k] Oh ſhall wee weepe to ſee a friend at the point of death, or to heare that his ſoule is departed for a ſeaſon, and his bodie dead?

g *Fleuit propter Iudæorũ infidelitatem.* Hillar. in Pſal. 68. Epiph. in Anchorato.

h Iohn 12.10.

i Mar. 3.5.

Doct.

k Pſal. 119.136

dead? and ſhall wee not much more mourne that men ſhould *bee ſtrangers to the life of God, through the ignorance which is in them?* [l] Oh yee melting and tender-hearted ones of God, mourne for them that continue in ſinne, the *Symptome* of a neuer-dying death.

[l] Eph. 4. 18.

Applic. Now, foraſmuch as it hath pleaſed God (euen of late) to take away by death many good and mercifull men, excellent members in the Church and Common-wealth; and bring great affliction and miſerie vpon diuers perſons, families, and Countries; by death of friends, famine, fire, inundations of Waters and Seas: and yet ſinne and wickedneſſe raigne and abound euery where; it is high time for all Gods people to imitate the Example of their head; and to put in practiſe the Counſell of the Apoſtle, *Sorrow and weepe, let your laughter be turned into mourning, and your ioy into heauineſſe* [m]; leaſt continuing in that reproued ſinne, *the Lord of Hoaſts did call vnto mourning and weeping, baldneſſe and girding with ſackcloth, but behold ioy and gladneſſe* [n], *&c.* Wee pull on our ſelues, the execution of that fearefull doome threatned, *I will turne your Feaſts into mourning, and all your Songs into lamentation, and I will bring ſackcloth on all loynes, and*

[m] Iam. 5. 9.

[n] Eſay 22. 12.

and baldneſſe vpon euery head, and I will make it as the mourning of an onely Sonne, and the end thereof as a bitter day [o].

[o] Amos 8.10.

Now the ends of Chriſt his weeping come to be conſidered (wherewith I will conclude) and they are principally theſe *two*: viz. *Firſt*, to ſhew vs the truth of his humane nature, in that hee had not onely the ſubſtance of ſoule and bodie, with fleſh and bones, *which a ſpirit hath not* [p]; but alſo the infirmities of both, (ſo farre as they were generall and blameleſſe [q]) as in the body, *hunger* [r], *thirſt* [s], *wearineſſe* [t], *&c.* and in the ſoule, *ſorrow* [u], *and ignorance* [x] *of ſome things* [y].

1. *Doct.*

[p] Luk. 24.39.
[q] M *Perk* on the Creed.
[r] Matth 4.2.
[s] Iohn 19.28.
[t] Iohn 4.6.
[u] Matth 26.38.
[x] Mark 13.32.
[y] *Meræ priuationis, non præuæ diſpoſitionis.*

Well did *Simeon* propheſie by the holy Ghoſt, *that Chriſt ſhould be for a ſigne that ſhould be ſpoken againſt* [z], for euen in the infancie of the Church, there did ariſe *foure maine hereticks*, viz. *Arrius* denying his Deitie; *Apollinarius*, maiming his humanitie; *Neſtorius*, renting his Vnion; and *Eutyches* confounding his eſſentiall proprieties: which foure Hereticks and Hereſies, were condemned by foure Auncient generall Councils, in foure ſignificant Aduerbs. The Councill of *Nice*, defined againſt *Arius*, that Chriſt is αληθῶς, truly God: the Councill of *Conſtantinople*, againſt *Apollinarius*, that hee was τελεως, perfectly man;

[z] Luk. 2.34.

Auguſt. *de Hæreſ. cap.* 49.55. 91.92. Zanch. *de Incarnat. lib.* 2. *cap.* 1.

man; the Councill of *Ephesus* against *Nestorius*, that he is ἀδιαιρέτως, indiuisibly one person; and the Councill of *Calcedon* against *Eutyches*; ἀσυγχύτως, vnconfoundedly, retaining the proprieties of both natures: and as euill manners, cause good lawes: so these & such like heresies, haue both caused most renowmed *Councils*, and procured most excellent *Confessions* of the Christian faith; and specially (as an Antidote against the poyson of the former heresies,) that short, but most pithie confession of the *Emperour Iustinian*: *The word was not changed into flesh, nor flesh into the word, but one in both; and both in one: not one of his Father, and another of his Mother; but one way of his Father before the beginning: and another way of his Mother, in the end of the world* [a].

The learned Auncients also skirmishing with the said *Apollinarists*, and *Marcionites*, *Manichies*, and such as haue denied the truth both of Christ his humanitie and actions; haue (amongst others) discharged this Arrow against the faces of them, alledging his *teares*, as an Argument of *true humanitie* [b], and not of *distrust* [c].

Secondly, this sheweth the sweetnesse of Christ, his Mediation and Redemption:

Doct. Hook. *Eccles. polit. lib. 5. sect. 54. pag. 116 last impress.*

[a] *Nec verbum in carnem nec caro in verbum, mutata est; sed vtrumq; in vno, et vnus in vtroq; est; non alter ex patre, alter ex matre; sed aliter ex patre, &c.* Iustin *Imperat. ad* Ioannem 2. *Papam, tempore. Concil.* Tolet.

[b] *Lachrymæ, sunt veri corporis humores.* Gualt. *homil. 107.*

[c] *Natura, non diffidentiæ testes.* Barn. *Serm. 26. in Cantic.*

2. *Doct.*

tion: in that our Redeemer is not a ſtranger to our Nature, but (as GOD promiſed,) the *womans ſeede*[d], and *ſeede of Abraham*[e]; ſo hath hee performed it, in *ſending his Sonne made of a Woman*[f], a true man, like vnto vs in all things, (*except ſinne*[g]. Oh, this was *Iacobs* comfort on his death-bed, *that one wrapped in the Tunicle ſhould come*[h]: and *Iobs* comfort, that though hee ſhould dye, and all his life wayted when his change ſhould come; yet his *redeeming Kin man* (for ſo the word ſignifieth) *liued*[i]. Who is a *mercifull and faithfull high Prieſt in things concerning God*, who hath felt in his owne ſoule and body, the manifold ſtraitning paſſions and perplexities that we feele in our ſeuerall afflictions, hath (as it were) his bowels yearning towards vs; and though now exalted into glory, yet his compaſſion towards his poore members on earth is no whit diminiſhed, as[k] himſelfe witneſſed from Heauen, *Saul, Saul, why perſecuteſt thou me*[l]? Let vs then embrace this ſweet Sauiour, whom GOD hath ſent into the world, compaſſed with a cloud of witneſſes, that all men may beleeue: and ſpecially with the fore-going of that Excellent Herauld, and Trumpeter[m] of the bleſſed Iubilie, *the Baptiſt*; who went *before his*

[d] Gen.3.15.
[e] Gen. 22.18.
[f] Gal.4.4.
[g] Heb.4.15.
[h] Gen.49.10. *Shil.* Shiliah. *Secundæ eius* Tremell.
[i] Iob.19.25. *Goel.* Ruth.4.14. *Sic* Pet. Galat. *de occultis. lib.4. cap.4.*
[k] M. *Perk.* on Creed, Treat. of Incarnat.
[l] Acts 9.4.

Vſe.

[m] Iubilie, of Iobel, a Trumpet; Ieron. *de interpret. nom.* Kerch. Heb. Concord. 1673 Buxt. Heb Epit. 334. Bab on Leuit. pag. 202

his face to prepare his wayes, and to alter the ſtate of Faith [n] by preaching the doctrine of Repentance, that is, they ſhould not beleeue in one to come, but in him that was already come [o]; whom hee pointed out with the finger vnto them [p].

Oh goe wee euer with boldneſſe, to his ſweet *throne of Grace* [q]: ſeeke wee to that Phyſitian, who hath beene ſicke of the ſame diſeaſe himſelfe: loue we him, that hath ſhed *teares* for vs; loe how he loued vs: yea, that ſhed his *blood*, and gaue himſelfe for vs [r]! Oh how he loued vs indeede! *To him that ſo loued vs, and waſhed vs from our ſinnes in his bloud, and made vs Kings and Prieſts vnto God, euen his Father, to him I ſay be glory and dominion for euermore* [s].

Amen.

[n] *Fides in aduentu ipſius non erat deſtruenda, ſed ſolùm ſtatus eius mutandus, vt quem venturum credebant veniſſe crederent.* Toll. in Iohan. annot. 46.

[o] Acts 19. 4.

[p] Iohn 1. 29.

[q] Heb. 4. vlt.

[r] Gal. 2. 20.

[s] Rev. 1. 5.

FINIS.